THE MODERN MISSIONARY

A Study of the Human Factor in the Missionary Enterprise in the Light of Present-day Conditions.

By

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A. G. HOGG
FLORENCE MACKENZIE
STEPHEN NEILL
RONALD REES
MARGARET WRONG
W. P. YOUNG

Edited by
J. H. OLDHAM

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J. H. OLDHAM, D.D.

WHEN I went to India as a missionary at the close of last century, we were living in a world the foundations of which seemed secure. Western civilization, ideas of liberty and progress, deriving (as we took for granted) their ultimate sanction and inspiration from Christianity, were slowly but surely extending their influence throughout the world. To-day all is changed. We are in the midst of revolution. The assumptions on which the world we knew were built are not only no longer taken for granted, but are vehemently repudiated and have completely lost their hold over the minds of multitudes. Our eyes are slowly being opened to the immensity of the gulf which separates the Christian understanding of life from the rationalistic and individualistic temper characteristic of modern Western civilization as well as from the new collectivist systems which are equally

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little able to create true community. The same acids of modernity which have resulted in social disintegration in Europe are dissolving the traditional bonds of social and family life in Asia and Africa, while the passionately believed and aggressive new religions of Communism and Nationalism offer to Christianity in these continents as well as in Europe and America a clear-cut and confident challenge such as we have not known in our time. What, in these wholly new conditions, is the missionary task?

The question is too large, its roots go too deep into the whole life and thought of our time, for any attempt to be made to provide an answer to it in this small volume. We shall find the answer with growing clearness and definiteness as we seek it together in the shared experiences and thinking of a world-wide Christian fellowship. The preparatory work for the meeting of the International Missionary Council, which it is hoped to hold in Asia in 1938, will be a contribution towards it, and help may also be looked for from the conferences on Faith and Order and on Life and Work which the ecumenical movements associated with Lausanne and Stockholm are planning to hold in 1937. The present volume is a modest contribution to the inquiry, the

importance of which lies in the nature of the approach to the subject. It asks the question, What kind of missionaries are needed to meet the new conditions? What manner of persons ought those to be who go forth as witnesses to Christ in the world as it is to-day? For the home societies there is no question of greater practical importance. The missionary movement, which it is their responsibility to sustain, is what its representatives are. The end for which all missionary organization exists, for which funds are collected at great cost in time and labour, for which programmes of missionary education are planned, is that a certain witness should be borne and a certain work done by persons sent out by the home churches. All depends on the character and capacity of those persons. Just in proportion as they are able to grow in the spiritual life, to develop their powers to the full, to obtain the best possible equipment, will the ends of missionary work be achieved. Neglect to provide opportunities which will enable missionaries to make the best of themselves, and the tolerance of conditions in their field of work which cramp and limit their spiritual growth must result in a disastrous wastage of power. Most of all in a time of financial stringency, when

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resources are reduced and have to be carefully husbanded, is it essential that the missionary societies should give the central place in their thinking to the task of seeking, selecting, preparing and helping in the field those who represent the home church in its work overseas.

If this subject is put, where it ought to be put, in the centre of the interest and planning of the home committees, it will be found to have unexpected and far-reaching implications. Those of us who serve the missionary cause at home, if we are honest and real, cannot ask the question, What kind of persons ought missionaries to be? without being driven at the same time to ask the question, What kind of persons ought we ourselves to be? To be in earnest about the missionary undertaking at the point on which all turns is inseparable from being in earnest about the revival of the home church beginning with ourselves. The indispensable condition of finding and preparing the right kind of missionaries is the growth of a fellowship in which we and our missionary brethren and missionary candidates together seek to learn how to live in its fulness the Christian life.

In the papers which follow missionaries of experi-

ence from some of the principal mission fields have been asked to set down in the light of present-day conditions the qualities and preparation most needed by missionaries. In some cases the papers have been discussed with groups before being put into final shape by their authors. None of the papers claims to be a comprehensive treatment of the subject. Their interest and value lie in the fact that the things on which they insist are those which have impressed themselves most strongly on keen and sensitive minds in the heart of the battle. In all the papers, since it was impossible within the limits of space to cover the whole ground, many things have been taken for granted. For this reason the papers supplement one another, and gaps in a paper relating to one field will be found to be supplied by what is said in papers relating to others.

In addition to the papers dealing with particular mission fields, there are two of a more general nature. The first of these, by the Rev. W. P. Young, deals with the use of furloughs. He rightly insists that the wise use of the first furlough may make all the difference to the effectiveness of further missionary service, and thus directs attention to a matter which deserves far more systematic attention

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This volume is intended to be the beginning and not the end of an inquiry. Its object is to provide the indispensable data for a fresh examination of the whole subject of missionary personnel. The obvious starting-point is the demands of the mission field. The papers attempt to provide a provisional statement of what these are. The next step is for the missionary societies to ask themselves how far those demands are being met and what more might be

done to meet them. In the examination of that question they have much that they can with advantage undertake in common; and if the problem is, as has been indicated, fundamentally one of learning to live more fully the Christian life in fellowship, to face the problem honestly and courageously may result in a new vitalizing of the missionary movement at home and overseas.

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RONALD REES

I HAVE been asked to make some suggestions as to the training of missionaries for work in China. I have responded with a good deal of hesitation; the subject is so far-reaching. This paper will make no attempt to cover the whole ground. It is entirely concerned with the function and work that awaits the future missionary, in the light of which training needs to be planned. It is no exhaustive description of all actual or possible jobs that a missionary may do. I have simply picked out a few needs which seem to me of special importance.

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is not the only responsibility we have. To search for the finest available men and women may be the primary step. And some training can only be given on the field, a practical training linked to an actual situation. The first furlough also presents a time of great opportunity; the young missionary should now see what he needs to make his work still more effective. But often both first term of service and first furlough have not been regarded by the authorities as training (except in the matter of language study); they have not been carefully planned; they may even have been exploited to meet more superficial needs. Therefore to take hold of these golden years, to regard them all as within the scope of training and to plan them with the utmost care, may be the answer to those who at first might feel that the present curriculum of our training institutions is already too full. At bottom the problem of missionary personnel and training is not how to expand the present curriculum by a few more courses. We have to think afresh on what precisely we are trying to do, for what purpose, and how we may utilize all our resources both in England and in China to equip men and women for the work of God.

Missionaries Still Wanted in China

It is clear that, apart from quite unforeseen embarrassments, the Chinese Christian leaders will continue to ask for and welcome missionaries from the older Churches of the West, provided those missionaries possess both the right spirit and attitude and also the power to help the Chinese Church in ways in which it feels the need of help. The phase of anti-foreign resentment has now yielded to more friendly relationships between Chinese and foreign missionaries than have perhaps ever existed in the past. The mood of self-confidence has gone. In its place there is a growing power of self-criticism, even of self-depreciation, and a willingness to learn from any who will show China " the way out." This on the part of the leaders. The mass of the people are not anti-foreign unless led or provoked in that direction.

Some Spiritual Qualifications

What is " the right spirit and attitude "? Neither domination nor servility. Church denominations vary in the extent to which missionaries have Chinese colleagues who can meet and work with them on

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terms of spiritual and mental equality. Where there are few or even none of such Chinese leaders, devolution of control is much harder and will make big demands on the future missionary. Where there are such Chinese leaders, the desire on the part of some missionaries to retain control still persists. On the other hand, the Chinese are quite willing to give missionaries positions of power and responsibility where there is the attitude of comradeship as between colleagues.

It would appear, therefore, that in all training institutions we still need to insist upon the new relationship which the young missionary will have either to find or create when he arrives on the field. His convictions will have to be strong enough to withstand the subtle attitude of some older men and women in the mission. To do this they must be based not on sentimental feelings, but on real appreciation of what the Chinese have been, are and may become. The influence of the Peking language school, from the testimony of young missionaries, is helpful at this point. When the first year of a missionary's career is surrounded by influences that increase his affection and respect for China, that experience will far outweigh other things and inspire

him amid the contrasts of rather humdrum or even sordid rural and city conditions elsewhere.

In preparation for work abroad, the study of Chinese history, especially China's foreign relations during the last century, is of more importance than in the case of some other mission fields. I do not suggest that this be a substitute for a study of the "Three Religions of China." In rural areas these religions operate against an animistic background. But I would call attention to the need of understanding the big outstanding questions of the Far East which play so large a part in the life and thought of educated men and students and whose roots go back into history. Political, economic and social issues are now part of the world in which we have to live and work when we touch the youth of China. Some of them read and think more than we do.

The very greatest emphasis should be laid on the outstanding qualification that every missionary needs —first-hand experience of God in Christ and the ability to share it experimentally and intellectually with others. We missionaries talk about many things, but all too little of God and His life in the soul of man. I find some of my Chinese friends hungry for more fellowship there.

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Types of Work

The policy of training at home must also be influenced by what the missionary is going to be asked to do on the field. In what ways does the Chinese Christian movement feel the need of help?

It has often been the policy of missions to send out men and women with as good a general education as possible in the belief that they will be able to adjust themselves to new demands and turn their hands to a variety of jobs successfully. Specialists on the mission field have been thought less useful than general all-round men, less adjustable to the needs of pioneer work and the calls made when colleagues are taken sick or go home. Specialization soon became necessary in medicine and education, though even there the functions of a missionary have seldom been quite departmental. So there grew up a tradition that men and women missionaries were of three types—evangelistic, medical and educational. But this threefold category is now acknowledged to be too wooden. Each type needs further definition, especially the first.

1. *Medical.* I cannot help asking whether we do not need more emphasis on preventive medicine and health education. In China there is a great

deficiency of doctors. The tendency has been to put personnel and money into hospitals, ever more adequately equipped, to cope with disease by healing the sick. Medical schools to train more doctors have been a second policy. I do not suggest that doctors and nurses have no interest in coping with disease by more fundamental policies, but the traditions of our great medical schools at home have probably stimulated the imagination of students more in the direction of medicine and surgery. The F.R.C.S. has more glamour and prestige than the D.P.H. But China is not Great Britain. What is done here by the State is not done in China, though the Ministry of Health is beginning to get to work. It will take many years before the knowledge and habits imparted by our homes and schools can be achieved in China. I do not wish to venture rashly on to technical ground, but I think there are many beside myself who would like to see the medical side of our work linked up with the whole programme of the Christian Church more effectively, especially in rural areas, working in close co-operation with the mass education work of the Christian Church, making every centre of Christian worship a centre also of health, and touching the lives of the young

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and vigorous as well as of the sick. Already hygiene is coming prominently into the Christian programme for church and home and school. The Council on Health Education of the National Christian Council has a quantity of visual and printed material. But non-medical workers cannot supply skilled direction in these things and may make serious mistakes. Already the Lester Research Institute has a man (Dr. Gear) who is a trained expert specializing in this field, but I wonder if the Christian doctors throughout China are making a significant contribution to it as yet.

To follow this lead would probably mean careful training of missionaries, some of whom would join the staff of Christian medical schools in China from which the Christian hospitals draw their Chinese workers. Others would be qualified to do hard thinking and planning for this extension work alongside their Chinese medical colleagues.

There are two other possible fields, both relatively new in this country and both pioneer fields in China, which sooner or later need to be considered in relation to our Christian medical work. First, I believe there is only one hospital for mental cases for Chinese, in Canton. I know of no psychiatrist any-

where in China. A few such Christian men and women could give expert guidance to doctors, teachers, pastors, and could serve the needs of a centre where there are a number of institutions. Secondly, I am also told that there are no almoners in any hospital in China. This is a new profession. Some of this social work is being done already, but is it trained work?

2. *Educational Institutions.* We have thirteen Christian colleges in China in seven of which British societies participate. Last January (1933) I sat as a visitor through some of the sessions of the Council of Higher Education, and was struck by the fact that out of more than thirty representatives present there was no one of British nationality. All were Chinese or American. I asked myself who should have been present. A few names came to my mind, some of whom have retired from the field or were then on furlough. But there are few British educators of real weight who are helping to shape educational policy in China. British societies seem doubtful about maintaining even this their modest contribution at a time when it would seem to be most needed in China.

Of Christian middle schools there are some two

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hundred and forty at present in China. Government limitations on religious teaching have caused some hard thinking as to the purpose of Christian education and how it can be realized. It has been said that the Bible was the worst taught subject in the curriculum. If true, it was a tragedy. Under the new conditions the teaching of the Bible will need all the greater skill, because not a subject in the curriculum. The emphasis has shifted from classroom work to more informal but no less influential means of education for Christian character. This will make greater demands on teachers, not only on their zeal, but upon their knowledge of boys and girls and their ability to work with them.

In spite of government regulations Christian colleges and schools hold, and will hold, a strategic place in our work if we wish to influence the most influential section of the community. We need men and women as well equipped professionally as their Chinese colleagues, who have had educational training and who also have thought out how to apply their skill to the religious training of boys and girls. I hope that a new approach may be made to teachers in this country, to enlist their help. We need a limited number of first-class teachers, and the means

to send them out for longer or shorter periods. It might be a great advantage to send some abroad after they have had practical experience in good schools in this country for two or three years.

In primary schools there will be very little scope for missionaries as teachers, but we shall need missionaries who can assist in developing policy, especially in experimenting with more effective rural education, and in the training of workers to do religious education in these schools.

3. *Educationists in the service of the Church.* It has generally been assumed that if a missionary was a trained educationist, he or she would go to the work of a school. We are now finding some of them not in the school, but in the Church, making it an educational institution. I want to see more first-class teachers in schools. But I also want to see more first-class teachers in the Church itself, and I want to see it become a normal thing for all missionaries (except perhaps highly specialized ones) to have some sound training in educational principles and methods as applied to religious education. This concerns both men and women, ordained or lay.

Such are needed in China to-day. The more progressive churches and missions are committed to

hundred and forty at present in China. Government limitations on religious teaching have caused some hard thinking as to the purpose of Christian education and how it can be realized. It has been said that the Bible was the worst taught subject in the curriculum. If true, it was a tragedy. Under the new conditions the teaching of the Bible will need all the greater skill, because not a subject in the curriculum. The emphasis has shifted from classroom work to more informal but no less influential means of education for Christian character. This will make greater demands on teachers, not only on their zeal, but upon their knowledge of boys and girls and their ability to work with them.

In spite of government regulations Christian colleges and schools hold, and will hold, a strategic place in our work if we wish to influence the most influential section of the community. We need men and women as well equipped professionally as their Chinese colleagues, who have had educational training and who also have thought out how to apply their skill to the religious training of boys and girls. I hope that a new approach may be made to teachers in this country, to enlist their help. We need a limited number of first-class teachers, and the means

to send them out for longer or shorter periods. It might be a great advantage to send some abroad after they have had practical experience in good schools in this country for two or three years.

In primary schools there will be very little scope for missionaries as teachers, but we shall need missionaries who can assist in developing policy, especially in experimenting with more effective rural education, and in the training of workers to do religious education in these schools.

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Such are needed in China to-day. The more progressive churches and missions are committed to

a thorough-going programme of religious education which it will take fifteen, twenty or more years to work out. I have described elsewhere what is being done.[1] The National Committee for Christian Religious Education in China is co-relating the work of fourteen churches and Christian organizations. Nearly four hundred Chinese and missionary workers are linked together in a Religious Education Fellowship. Individuals and groups are at work producing fresh and more indigenous books for teachers. The recent committee meeting drew up a programme of more than sixty such books or pamphlets, some of which are already published. The training of workers is an essential part of the programme. The scope of the work includes children, young people and adults, in church and school and home. If missionaries are going to play a useful part in this whole development, training and experience are essential.

I have seen missionaries receive with joy a new conception of their work along these lines. Take the ordained evangelistic missionary. Under the new conditions he is inclined to wonder what his function is. Chinese can preach more effectively

[1] In an article in *Religion in Education*, April 1934.

than he. To be their " adviser " or " colleague " is rather indefinite. A few find places in theological colleges. Others take refuge in administration. Then comes along the challenge of the Five Year Movement which insists that children and young people must have a part in it. If our missionary has no experience of work with children and young people, he must either talk platitudes or start to learn. He begins to see new vistas of service, graded Sunday schools, scouts, camps and club work, guilds and groups, new reading material, training schools for voluntary workers, meeting the needs of children and parents in the home. Adult education also is thus included, the training of parents and of inquirers, and the many-sided work of mass education. The new teaching books referred to above need to be introduced and explained, and revised in the light of experience. The opportunities of Sunday worship, of the pulpit, of singing and drama, of pictures and visual education, and even broadcasting, begin to inspire him.

In all this, common sense and initiative play a large part. But it will obviously enrich his work profoundly if a man or woman has been trained in child or adolescent psychology, if he knows how

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persons of different ages learn most effectively, if he appreciates the value of group work, if he has thought deeply on the relation of hearing and doing to character education, on the place of emotion and habit in life, on the meaning of sin and conversion in the experience of growing persons and on all that is involved in the Christian conception and practice of worship.

We have in China now both missionaries and Chinese who are trained in work with children. We have far fewer who can work with adolescents and young people. It is one of our deepest needs, in view of the lack of workers and the importance of youth in China.

Let it be emphasized that this work in religious education is no substitute for evangelism, which is our only concern. What is wanted is the trained skill, the knowledge not only of the message but of persons, that will make our evangelism more effective —that is, educational evangelism.

4. *Rural Work.* It has been rather hard for me, as it probably has for most of us who have been brought up largely in English cities, been through ordinary schools and colleges, and had experience of Christian work in typical English churches, to

understand in what significant respects rural work differs from other types of work. But I am impressed by what some actually engaged in this work have begun to see. Frank Price of Nanking Theological Seminary points out that there are ten thousand church centres in rural communities in China, and ninety-four per cent. of the people live in places that have a population of less than ten thousand. Heretofore the rural church has been a small copy of the city church. Conditions of life in the country, distances, the habits of the people, their mental outlook, the way they think and talk, what they are capable of reading—these and other things may have to make changes in church life. At certain centres in China changes are being made and a new approach worked out by Chinese and missionaries. They are not satisfied with conventional church activities. They are out to redeem the whole life of man, from ignorance, poverty, disease and sin, in the individual and also in the community, from which he is inseparable.

Can men be trained beforehand for such work? Obviously Chinese conditions are peculiar, but I believe missions ought in future to send out some men who bring to these new experiments the best

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that the West can teach them, not just the principles of agriculture, but rural sociology, a knowledge of what has been done elsewhere in rural education, folk schools, co-operative societies, hygiene, and other forms of work that concern the life of the community. The Kingdom of God is something more than all these things, but is it something less? In our religious educational programme we have begun to move because we have now some trained educationists at work. What is the moral of this for the rural field?

II

THE EDUCATED CLASSES IN INDIA

A. G. HOGG

INDIA has been changing of late at phenomenal speed. Nevertheless fundamentally what is required in the missionary remains the same, although it may be that methods have to be altered. Let me begin with fundamentals.

I

No man can be an eager missionary unless he is sure of having something to impart that is of supreme spiritual moment. Yet every missionary will meet some Hindus to whom their faith means a great deal and in whom he may, perhaps, abashedly discern a level of spirituality in some ways higher than his own attainment. What is he to think? Also he will meet a great number whose

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minds will shut up against all religious approach on his part if they suspect him of believing that the Christian religion possesses a monopoly of truth and reality. What is to be his attitude? Yet again, he will sense very generally among the educated a state of mind not unlike that expressed in Nathanael's question, "Can any good thing come out of Nazareth?"—an unreadiness to expect spiritual light or leading from "the materialistic West." How is he to counter this unreceptive prejudice?

Of these three queries the last involves the problem of method, which is for later discussion. But besides the method of countering such prejudice, there is the spirit in which the method is to be used. What should be the missionary's inner reaction to this prejudiced incredulity? There should be an ashamed consciousness that, from whatever cause, the West has come far short of finding in Jesus as much as it should, and a joyful confidence that the more spiritually minded the seeker, the more will he find in our Lord. And issuing out of both, there will be the desire to invite the prejudiced objector, as Philip did, to "come and see" Jesus. For however great and many-sided

India's spiritual heritage may be—and there is hardly an important Christian idea that may not be paralleled, in some degree or fashion, from Hindu sources—this we do know, that there is no other Jesus. Nowhere can India's past disclose His like. And so, let the man of the East discount the novelty or the worth of our doctrinal message as much as he will, we still may feel confident of having that to offer him which is of supreme spiritual moment if we can bring him to see Jesus.

So much for the third query. What of the other two? Is there truth at all in the universal Hindu claim that there are other ways to God than through Christ? No man cometh unto the Father but by Me, says the Johannine Christ. Can the missionary believe this who enjoys acquaintance with Hindus by whose faith and life he feels at times put to shame? Yet unless there be profound truth in this saying recorded of our Lord, must not the vitally important sense of urgency fade out of the missionary endeavour?

Despite what I have seen of the best in Hinduism, there remain two important senses in which I am sure that Christ is the only way.

First, though there be other roads, Christ is the

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only way that can remain to the last a thoroughfare. That other roads may serve for a time I must needs believe because of what Christ Himself has shown us of the Heavenly Father's heart. God is ever more ready to give than man is to accept. Trustful faith is the sole precondition of spiritual blessing, and any creed which, spite of crudeness and error, protects any soul against its temptations to distrust and wilfulness, may become for that soul the path along which God meets him in grace and blessing. It was in such wise that God met Abraham and Isaac and Jacob, although they knew not the historical Jesus, and surely it cannot be Hebrews alone that have been thus graciously dealt with. So beliefs *about* God that are crude and seamed with error may mediate real faith *in* God and create a channel for living religion—for two-sided commerce between God and the human soul. It takes the human soul a long time to awaken to the immensity of the chasm that yawns between man and God. Till it does so, other bridges than Christ crucified may seem to it sufficient. But as the awakening proceeds, the approachableness of God grows more and more difficult of belief, and none can trustfully use the old bridges. It is Christ

crucified that brings to men the final realization of the magnitude of the abyss between guilty man and the Holy God. In the end He is the only way, because by awakening the conscience He renders all other bridges than His Cross impassable. Having had my eyes opened by Christ, I am henceforth unable to look to God with that trust which enables Him to bless me, unless I think of Him as One who so loved the world as to give His only begotten Son.

There is a second important sense in which Christ is the only way. Independently of the revelation through the historical Jesus, there have been men—not only an Amos, a Hosea, a Jeremiah, but unnumbered others—to whom God has made Himself known, not by their intellects alone, but with direct spiritual apprehension. They have known Him; they have adored Him; through Him they have been lifted to planes of life and experience, of one kind or another, which were far above their natural gifts. But if we use of God the name "Father" with all the meaning which Jesus gave to it, it is nevertheless true that no man comes to *the Father* except by Jesus.

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prepared for discovering, among honest adherents of other religions, real pilgrims of faith of whom our Father is not ashamed to be called the God, and yet to be at the same time unfalteringly sure that, as a messenger of Christ, he has something to impart which even to these honoured pilgrims of faith will be a supreme spiritual gain. *India needs as missionaries men and women who have learned this double lesson.*

II

If our Christian assurance of being the bearers of incomparable good tidings is to be unshakable, it must be an enlightened assurance. Therefore *India needs as missionaries men and women who have been trained to appreciate what in comparison with other Indian religions is unique and fundamental in our Christian system of beliefs.*

When I was making my first acquaintance with Hindu religious literature, especially that of the more theistic type, I grew bewildered at the medley of resemblances and differences between Hinduism and Christianity. I am sure that the educated Hindu feels the same as he reads Christian books or

listens to expositions of Christianity. Naturally the Christian ideas which possess an affinity with Hindu teaching, being the more intelligible to him, strike him as the more weighty factors; and being hereditarily predisposed to syncretism, the Hindu ends up by becoming quite honestly of opinion that the differences are of little moment and that in religious essentials Christianity and Hinduism are the same. Hence it is that among the educated classes we get so much of passive sympathy with Christian teaching and borrowing of Christian ideas, and so little of definite acceptance or definite rejection of the Christian faith. This unsatisfactory result should be much less possible if in Christian preaching and teaching in India there could be more of an agreed selective emphasis. Along with courteous and thankful recognition of points of affinity there should always be a stressing, not of all differences, but of those which are cardinal—those which bring us to the parting of the ways between the faith and life of the real Hindu man of God and the real Christian. In my own religious teaching I habitually give most attention to those elements of our Christian religious insight in which I believe Hinduism to be more specially deficient. I do not usually

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assert that these elements are lacking in Hinduism, for this assertion from a foreigner would put my hearers on the defensive; I am sure that if I present these points effectively enough to awaken sympathetic interest, my hearers will notice for themselves that Hinduism comes short just there.

Right through the Bible there runs one central conception—that God is the kind of Father who longs to make comrades of His human children. The Hebrew cannot imagine a live religion that does not rest upon a covenant of God with man. I am far from suggesting that nowhere else does the history of religion exhibit the idea of fellowship between God and man; but surely the course of development reflected in the Bible, and culminating in Christianity, is unique in the place it gives to this idea and in the degree to which its elaboration preoccupies the most spiritual minds. The Hindu may be excused for questioning the *truth* of the central message of the Bible, since it is indeed difficult of belief that Almighty God should seek to make His human sons in any measure His comrades; but there should be no hesitation in acknowledging the *distinctiveness* of a religion which proclaims such a message and the supreme personal

importance of reaching a decision as to whether the message is true or false.

Not by virtue of birth is a man a Christian. He becomes such by individual self-surrender and acceptance of the covenant which God makes with Him, sealed by the death of His Son. And what a comradeship it is! Christ died for us that whether we wake or sleep, we should live together with Him. It is a fellowship of communion. "Henceforth I call you not servants . . . but I have called you friends." Also it is a fellowship with God in constructive thought and endeavour, in seeking the transformation of the world of our human experience into what God longs that it shall become. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit." What other religion is there that tells of a comradeship between God and men so amazing in degree and kind? India needs missionaries who appreciate the uniqueness of this content of the Christian Gospel and are thrilled with the wonder of it.

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III

India needs as missionaries men and women with the qualifications required for pursuing objectives of which Indians desire the achievement, and with the character and temperament which will make it easy and natural for them, in the pursuit of these objectives, either to work under Indian leadership or to collaborate with Indians on terms of unselfconscious equality.

From absolutely fundamental requirements such as the nature of the missionary's grasp upon the Gospel, and his attitude to other faiths, I am passing now to what, if perhaps less fundamental, is not less indispensable. In the average case a large part of the missionary's time is occupied not so much in proclaiming the Gospel as in preparing a receptive hearing for it (not to mention here what is spent on the mere machinery of administration). There is practically one method only of bringing into existence the conditions of a receptive hearing, although this one method has various applications.

What is this sole method? It consists in finding and following some way of affording the non-Christian an attractive and intelligible object-lesson

in the nature of the life that is in Christ. "For since preaching" (I am quoting from a recent article of my own) "is the effort to put into words the spiritual secret of the Christian life, it possesses ready appeal only for those who have watched that life being lived until there has germinated in their hearts, perhaps unconsciously, something of a desire to learn its secret. In a non-Christian land this predisposing cause of attentiveness to the Christian message is absent. So everywhere the foreign missionary organization has to exhibit the Christian life in operation before there can be much effective preaching—to exhibit it in operation upon the particular interests and endeavours which make up the lives of the people among whom the missionary has cast in his lot. Preaching is interpretation; and in order to be effectual, the missionary's preaching has to be the interpretation of a life which the people can understand and estimate because he is living it alongside them, and because it consists in trying to help them to attain objectives of which they appreciate the value. And this life, as he lives it, must be of a distinctive quality that will make men wish to discover its spiritual secret. Only then are they likely to give interested heed to the missionary's

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stumbling efforts to interpret, in words and ideas which they can understand, the Gospel that is his inspiration." To bring into being the conditions for a receptive hearing the one certain method is to live out, in fellowship with Indians, the kind of life which was Jesus' own creation. It must be a life conspicuously unworldly—yet not with the unworldliness of the typical saints of India, but with that of Him who " came eating and drinking " and achieving in all things temporal the service of the eternal. The faith of the Vedānta has been too apt to redeem men from worldliness only at the cost of detaching them from all the interests of earth. The Christian faith redeems by transfiguring those interests. To live out this transfiguring faith is the one sure way of making men wishful of learning its secret.

By way of illustration take educational missionary work of university grade. In this case it is pursuit of knowledge and true culture that is the objective which, because it is an ideal sought by non-Christians as well as by Christians, has been selected by the missionary as affording his needed opportunity of living out the Christian life with and for the people of India. It does not matter a great deal

what particular subject the missionary member of the college staff has to profess. What does matter is that, in and through his eager and disinterested teaching of that subject, his Christian mind shall achieve real fellowship with the mind of young India. At the same time he must never allow himself to forget that this fellowship with youth, so rich and so absorbingly interesting, will be thrown away, so far as concerns his ultimate missionary objective, unless his own side of this fellowship is Christian through and through, reflecting unselfconsciously the transfigurement which Christ brings upon all things earthly and human, and in particular upon devotion to the study of his own special university subject. But if he does remember this, and obtains grace to live accordingly, he will be accorded a thoughtful hearing upon such occasions as his college time-table provides for direct religious teaching, and there will be also those who will spontaneously seek him out for private spiritual counsel.

Besides knowledge and culture, healing of disease and relief of pain and social and economic uplift are ends which have provided for missionaries opportunities for that fellowship with Indians in which the nature of the life which is in Christ may be

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Besides knowledge and culture, healing of disease and relief of pain and social and economic uplift are ends which have provided for missionaries opportunities for that fellowship with Indians in which the nature of the life which is in Christ may be

tellingly exhibited. If in the foregoing I have correctly construed the function of these forms of mission work—educational, medical, industrial and economic, then the effectual discharge of that function imposes on the missionary personnel a double requirement. The medical missionary must have not only a passionate eagerness to win men for Christ, but also a passion for fighting disease and pain, since it is through the latter that he obtains that fellowship with the patient and his friends which is to give him his opportunity for Christian witness-bearing. Similarly the educational missionary must have a scholar's zest for his subject and a teacher's joy in educating, as well as the longing to declare Christ. This double requirement renders satisfactory recruiting of staff very difficult in colleges preparing students for highly specialized degrees, but it is vital that the double requirement be met.

IV

Do recent developments in India point to any change in the way of applying this missionary method?

The method consists, as I have said, in trying to

help non-Christians to attain objectives of which they appreciate the value, so that in the close fellowship of this joint endeavour the missionary may have the opportunity of tellingly exemplifying the life that is in Christ Jesus. Now I think it is broadly true to say that in the past the objectives which have provided the basis for this fellowship with non-Christians have been individual or personal. Also, the fellowship arising from joint seeking of such individual objectives has largely been that of helper and helped rather than of active comradeship in a common enterprise. Doubtless there has been something of the latter as between the missionary and his Indian colleagues and assistants. But the fellowship with these comrades in the enterprise has hardly been thought of as a main reason for starting it, but has been mainly the incidental consequence of the impossibility of running the enterprise without their assistance.

I wish to suggest that recent developments are—so far, at least, as the educated Indian is concerned—opening the way to a more effective kind of application of the method. The surge of nationalism has bestowed on the idea of service of the motherland an unprecedented degree of universality

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of appeal. The uplift of India is a social objective to which I doubt whether the heart of a single educated Hindu to-day fails to make at least an emotional response, and the sacrifice of a career for the sake of dedicating the life to this objective is an alternative seriously considered by far more individuals than ever before. Are not developments like these opening for the missionary a new channel for fellowship with non-Christians in active endeavour? And besides being new, is it not a better one, since here the leadership in prosecuting the endeavour must normally lie with the Indian? The Vedānta is a gospel for the world-weary. Can it be much of an asset to the constructive patriot except in his hours of disillusionment? If the latter has, among the comrades of his enterprise, one whose life is in Christ Jesus, must he not sometimes envy this comrade the direct way in which his prosecution of the joint patriotic enterprise can be part of his fellowship with God in Christ? Will he not sometimes feel willing to learn from this comrade? Must not the conception of Christianity as an alien religion fade away?

There are two likely misunderstandings of my drift which I wish to obviate. Mr. C. F. Andrews

long ago found, and has ever since been treading, this path to an active fellowship with Indians in which he could nobly exemplify the life which is in Christ. I profoundly admire Mr. Andrews' life-achievement, but I am *not* urging general imitation. What he has so remarkably accomplished has been done in the exceptional manner of an exceptional man. The other likely misunderstanding is to suppose that in stressing the superiority of Christianity over the Vedānta as a spiritual asset to the constructive patriot, I am identifying patriotic endeavour with service of the Kingdom of God. I am far from forgetting that the Kingdom of God is something transcendent. Its service is for the patriot quite as often a sore discipline as it is a stimulus and encouragement. If to the patriot the Christian faith should be a greater asset than the Vedānta, this is not because Christianity accords its sanction and imprimatur to every patriotic aspiration, but because the Christian faith, while it (like the Vedānta) releases a man from the world, does so only in order (unlike the Vedānta) the more effectively to bind him to unreserved service of God *in* the world.

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Instead of spending more words in disclaiming

what I do not mean to suggest, let me try this way of explaining what I do have in mind. The Report of the Lindsay Commission may serve me with a point of departure. The development of a Department of Extension and Research in a college is recommended because, among other reasons, it will remedy a tendency in the Christian colleges to be too academic and will link them, through service sought and rendered, with the life of the Church or Christian community. It is only a step from this idea to the idea I am trying to suggest. Why not conceive the proximate objective (as distinct from the ultimate aim of Christian witness-bearing) of our missionary educational institutions as follows:

The great ambition of every Indian must be the uplift of his country—its progress economic, social and political. The problem of promoting this is a problem which, in the main, only Indians can solve. The foreigner can do very little directly. But he would like to be accepted as a comrade in the enterprise, and to do what little he can. One thing he can help with is the education of the future citizens. Also he can lend his scientific knowledge and skill in the fight against disease. And there are forms of work for social uplift to which he can bring the

contribution of Western experience. Such things we missionaries have been doing already, but the underlying conception has not been that of a contribution to the cause which the nationalist has at heart, but rather that of helping individuals to obtain the education or the healing or the social or economic benefit which each desired for himself or his own circle. Can we not now accustom ourselves to envisaging all these enterprises of ours in a new manner, as our ways of co-operating with non-Christians in the cause dear to every Indian patriot? And if we once learned this new angle of vision in relation to the forms of work to which we are already accustomed, would not other forms of co-operation suggest themselves? Moreover, one happy result of this altered angle of vision would surely be that very soon the foreigner would begin to find himself spontaneously and naturally occupying the back seat that properly belongs to him. For example, if the proximate object of the missionary college is not educating individuals, but providing the kind of citizens who will best find for India the path to health and wealth and wise self-government, will not the foreign missionary feel impelled to seek much more guidance from his Indian colleagues,

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non-Christian as well as Christian? And if the non-Christian colleagues are thus drawn, whether formally or informally, into the constructive thinking out of which college policy develops, will not this more intimate staff-comradeship provide the Christian staff with far more opportunities of unconsciously affording evidence to their non-Christian colleagues of what a difference it makes to life's problems to be one of Christ's own?

III

RURAL WORK IN INDIA

STEPHEN NEILL

INDIA is still in the main a land of villages; Indian Christianity is rather markedly an urban religion. This is not difficult to explain. Indian education has a tendency to skim off the best brains and abilities of the villages and draw them into the towns. Since Christian missions are almost the strongest educational force in the country, and have conformed to tendencies rather than directed them, the Church has been influenced more than any other part of the population by the urbanizing trend of the literary education which is given in almost all schools. Thus every city in India has its fairly well-educated congregation, the needs of which are ministered to by well-educated Indian pastors and an increasing number of missionaries. Since in the

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process of devolution and the organization of church councils, no distinction has been made between rural and urban needs, the essentially town-minded representatives of the city congregations tend to have a decisive voice in the affairs of the village churches, which they do not well understand, and for which they have no special care.

It is probable that the next few years will see a considerable change of emphasis. The number of well-educated Indians is growing rapidly, and there is no reason why, in the course of the next few years, they should not be able to undertake with success all the urban work of the Church, including ordinary education, with the exception of a few specialized posts, for which qualifications not easily obtainable in India will still be needed. But the Indian of high educational qualifications does not readily take to village work, and it is probable that for a long time the building up of the Church in the villages will require the co-operation of a large number of men and women from the West. In many areas mass movements are going forward, and straining the capacity of the Church to absorb the inquirers. It seems probable that for another fifty years, this will be one of the main highways of

God's operation in India. It may be said at once that there will always be a demand for men and women of ordinary gifts, common sense, deep devotion to Christ and some gifts for administration to undertake the regular work of evangelization and supervision of the village churches, until the Church has built up an Indian ministry of sufficient ability and spiritual power to take over this burden. But it appears that many missions are feeling that the village church is losing in power because it is really urban in organization and is merely a faint copy of the town churches, and that there is need for a radical reviewing of the situation and reorganization on truly rural lines. It is clear that this can only be done by missionaries who themselves are rurally minded, and have been specially trained for this new orientation of the work.

Certain general principles may be laid down as to the qualities needed in those who are to undertake this work.

1. *Patience.* It is often thought that village work is easier than that among the educated class, and this is certainly true in the sense that God has allowed us to see far more in the way of results of our work. On the other hand, the village com-

process of devolution and the organization of church councils, no distinction has been made between rural and urban needs, the essentially town-minded representatives of the city congregations tend to have a decisive voice in the affairs of the village churches, which they do not well understand, and for which they have no special care.

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munity is slow-moving, and to obtain more than superficial results years of patient and devoted labour are needed. There is the further consideration that village work is necessarily carried on in the vernacular. In the villages the missionary who does not know the language well is debarred from any wide usefulness, whatever his particular line of work may be. In the south, where the languages are difficult, there is inevitably a long and tedious apprenticeship, and there is no short cut to full efficiency in the work. Boards and societies have not taken nearly enough trouble to see that their missionaries are properly equipped in this respect, and investigations would probably show that the standard of language knowledge is very low in all societies; the women are nearly always better than the men.

2. *Intellectual ability.* It is unfortunate that the brains available in missionary work in India have very largely gone into higher education. But there are problems at least as difficult as those of the college to be faced in the growth of the village church. There is great need for imagination and vision, for the ability to plan on wide lines and for more than the immediate future. The develop-

ment of leadership among the village Christians themselves is likely to proceed slowly unless a fair proportion of those who are at present responsible for their guidance are first-class men and women.

3. *Courtesy.* Those who are sent for village work should be gentlefolk, not necessarily in the sense of being drawn from one social class, but of possessing those qualities of refinement, consideration and gentleness which are the mark of the real gentleman. Indians of all classes are quick and shrewd in their judgments, and easily discount the work and witness of those who fall below their standards in the ordinary relationships of daily life. Since the behaviour of far too many non-missionary Europeans in India is giving great offence all the time, it is most important that the missionary should be distinguished by an unmistakably Christian standard of conduct. It is also to be borne in mind that the Indian is very imitative, and those who are being trained as leaders will readily copy the attitude towards subordinates of those under whom they are serving.

4. *Spiritual power.* The work of the village missionary makes special demands on Christian character and fortitude. The missionary is almost

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always in a position of great authority, and the grace of humility is kept in existence only by a more than ordinary measure of the Spirit of Christ. He is living in the midst of a population which has only rudimentary moral standards; great wisdom and balance are needed, if he is to avoid on the one hand a lowering of his own standards and a condoning of that which is really evil, and on the other a Pharisaism which is certain to be reproduced in the churches under his control. His preaching and teaching always have to be of the simplest kind, and the danger is that he may himself be content to remain in the infant standard of Christian experience and apprehension of the mystery of Christ.

One general canon of training may be laid down. It has come to be recognized that all missionaries in Africa should have at least elementary training in anthropology, in order that they may be able to discriminate between good and evil in the heritage of their people and to follow Christ's example of fulfilling without destroying the old. This principle has been much less clearly recognized in India, and the problem is greatly complicated by the superimposition one upon the other of very different

levels and types of civilization. But in every part of the country, the superficial Hinduism of the village people is grafted on the stock of immemorial animism. Magic, witchcraft, demon-possession and other phenomena of this religious level are everywhere present, and have been much less fully investigated than in Africa. A general knowledge of the thought-forms of primitive peoples and of the main principles of custom, social organization and religious development in other parts of the world would be a valuable preliminary discipline for those taking up work in India.

To come closer to the immediate problems of village work. With the very rapid numerical increase of the village church, the problem of village leadership has become extremely pressing. The greatest need of all is the training of village teachers and of those who will supervise their work, in the framework of a system which is not town-directed, but worked out in every part in terms of village life. The tendency at the present time is for the development of what are called rural reconstruction units. It has come to be recognized that the duty of the Church is to serve man at every point of his complex nature, and that village life can only be

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Christianized as it is overhauled and renewed in every part by Christian knowledge and experience. There is a very serious danger in this approach, that missionaries may become so much absorbed in the excellent work of rural reconstruction and social service as to forget that the essential task of the Church is the proclamation of the grace of God. Professor Otto's warning that missions in India are very much secularized needs to be constantly borne in mind. But with this caveat, and the recognition that practical social service is only a handmaid to the Gospel, and that its aim is primarily the service of the Church, enabling it to live a full, independent and manly Christian life, this new approach is full of hope. It is now generally accepted that the reconstruction of the villages can best be achieved by taking a small area of manageable numbers, and making the mission-centre a focus of service to the life of the area in every aspect of its need. The leavening of a country's life is too great a task; it can best be undertaken by working out principles in small areas, and showing in them what can be achieved in the way of transformation. If the Indian village is to become ideal, the way is to bring the ideal into concrete existence, and to show in

actual fact what can be done rather than to preach and exhort.

Where such a rural reconstruction centre has come into being, it is the ideal place for the training of village teachers, supervisors and clergy. If the atmosphere is right, and the work is so arranged that everyone has his fair share of manual work, as well as intellectual and spiritual discipline, and that each gets some training in all the departments of the work, the Christian worker begins to interpret his duty not in terms of mere school lessons and church services, but the application of Christian principles to the whole social life of the community in which he is. Intensive work is always expensive and the rural community unit cannot be well managed and productive unless it is well staffed. Probably such a unit, in which the main emphasis is on the training of men, cannot work fully unless it has experts in theology, in educational method, agriculture, industrial work, co-operative work and methods, and medicine and village hygiene. Under the conditions of Indian life as it is at present, it is almost certainly desirable that women's training should be separate from that for men; the lay-out of the work is simpler, but the same general principles

Christianized as it is overhauled and renewed in every part by Christian knowledge and experience. There is a very serious danger in this approach, that missionaries may become so much absorbed in the excellent work of rural reconstruction and social service as to forget that the essential task of the Church is the proclamation of the grace of God. Professor Otto's warning that missions in India are very much secularized needs to be constantly borne in mind. But with this caveat, and the recognition that practical social service is only a handmaid to the Gospel, and that its aim is primarily the service of the Church, enabling it to live a full, independent and manly Christian life, this new approach is full of hope. It is now generally accepted that the reconstruction of the villages can best be achieved by taking a small area of manageable numbers, and making the mission-centre a focus of service to the life of the area in every aspect of its need. The leavening of a country's life is too great a task; it can best be undertaken by working out principles in small areas, and showing in them what can be achieved in the way of transformation. If the Indian village is to become ideal, the way is to bring the ideal into concrete existence, and to show in

actual fact what can be done rather than to preach and exhort.

Where such a rural reconstruction centre has come into being, it is the ideal place for the training of village teachers, supervisors and clergy. If the atmosphere is right, and the work is so arranged that everyone has his fair share of manual work, as well as intellectual and spiritual discipline, and that each gets some training in all the departments of the work, the Christian worker begins to interpret his duty not in terms of mere school lessons and church services, but the application of Christian principles to the whole social life of the community in which he is. Intensive work is always expensive and the rural community unit cannot be well managed and productive unless it is well staffed. Probably such a unit, in which the main emphasis is on the training of men, cannot work fully unless it has experts in theology, in educational method, agriculture, industrial work, co-operative work and methods, and medicine and village hygiene. Under the conditions of Indian life as it is at present, it is almost certainly desirable that women's training should be separate from that for men; the lay-out of the work is simpler, but the same general principles

should be followed, with emphasis on domestic science instead of industrial work. Village women should know almost as much about agriculture as men, with perhaps poultry-farming as their special interest.

Now it is clear from this outline that the village church needs to recruit experts from the West for all the many posts for which Indian Christian workers are not at present available. The expert is a necessity, but very often he is the principal problem of mission work. He tends to carry out everything he does, not in the terms of the life of the people, but of an ideal conceived in accordance with his own standards of efficiency. The industrial worker produces carpenters who can work only at a bench and are completely lost under the much simpler conditions of village work. They have learnt to use tools which they cannot possibly afford to buy or to keep in good order themselves. The quality of their work is far beyond what the village market can afford. Similarly the doctor tends to be always forcing up his standard, to be dreaming of X-rays and other expensive apparatus, which will raise his hospital to a level which the village church itself will not for many generations to come be able

to maintain. Such institutions are a burden on the Church, and make harder its independence of the Western churches. The aim of the village hospital is to improve village health and hygiene from within; this can only be done by teaching village people to use to the full the means which are within their reach. It requires very great self-sacrifice for the real expert to bring himself down to the limitations of village life, and the results of his work seem to be sadly meagre. But unquestionably to start building at the point at which people are, and from which they can themselves advance, is the only way to permanent achievement. And even within these hampering limitations, the results attainable within a generation should be enormous. A boys' boarding school of a hundred, carefully managed, and with special attention to every boy, and a teachers' training class of forty still more carefully managed, and with every student under direct and personal Christian influence the whole time, should, in the course of thirty years, create the backbone for a stable and progressive Christian community over a very wide area.

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theological expert is necessary. In the centre, he would obviously be responsible for the religious education of those in school and training class. But in relation to the Church, he would have two very important tasks. The churches are at last beginning to take seriously the work of religious education. In village work, and in mass movement areas, one of the most important tasks of the Church is the religious education of the illiterate adult. This is by no means easy work, and in tackling it, the Church is still at the experimental stage. The Mass Movement Commission of the National Christian Council now exists to co-ordinate individual experiment, and anything which is successfully carried out in one area becomes available for all. Then there is the whole realm of village worship in which experiment is urgently needed. At present, in most churches, and most markedly so in the Anglican, village worship is simply the traditional service of the Church, generally rather ill-carried out, and with little modification. The village Christians are conservative, and in older areas very much resent being classed as inferior by the provision of special services for them. It is unlikely that much initiative will come from them. No church is

really satisfied that it has found the ideal form of worship for a village congregation in which the majority of members are illiterate. All are agreed that as far as possible worship should be closely associated with the life of the people, and that the development of festivals of village life is natural and desirable. As far as possible all that is good in the old traditions of the people should be conserved; but no one is very clear what elements are good and what are tainted with heathen ideas and survivals. In such conditions, almost any experiment is justiable and will be found to have permanent value; but the wider the knowledge and experience of the experimenter, and the firmer his grasp of the general principles of Christian worship, the more likely will it be that he will light on services and forms of worship which will express the needs and aspirations of the village Christian over a large area.

But it would be a great mistake to suggest that the religious work should be concentrated in the hands of one or two men. All those sent out as missionaries should be able to bear their part. It is desirable that all should be able on occasion to preach and to take their part in direct evangelistic work. For this, no more is needed than the equip-

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ment of the ordinary local preacher of the Methodist Church in England, with the necessary knowledge of local conditions and habits of thought. But apart from preaching, every missionary should be, in the old phrase, a soul-winner. The strength of the work will depend on the inner unity of the whole band of workers, each of whom has set before him the same ideal of his ministry, as a means by which men are brought into living fellowship with God through Christ. This is of immense importance in the whole business of recruiting. It is largely a question of emphasis. When we have to fill an agricultural post, should we look round at agricultural experts until we find one who is sufficiently Christian to fill a post in a mission establishment? Or should we look round at Christians, in the confidence that when an agricultural post is to be filled, God has the man ready somewhere, and will call, appoint and equip him according to His will? If I am not mistaken, the former is the prevailing view at present. The great change in missionary work in the last thirty years has been the increasing demand for expert knowledge and equipment in the men and women sent out, and the tendency has been to emphasize this element in

advertisements and appeals for missionary work. I am sure that this tendency has gone far enough; I am inclined to think that it has gone too far. Let the general level of devotion to the will of God be raised in the churches, and there will be a sufficiency of men and women of every conceivable gift and qualification coming forward for missionary service, and they will naturally find the expression of their Christian service along the lines of the special gift and knowledge which God has entrusted to them.

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IV

AFRICA

MARGARET WRONG

AFRICAN missions work in a setting which has changed radically since the days of the first pioneers. Isolation from the outside world is a thing of the past. African Christians are increasingly conscious of the variety of belief and practice in Christian communities. There has been in some places a rapid growth of African separatist churches. In South Africa, for instance, there are two hundred and ninety-two such sects registered with the Government in addition to the various Christian missions. Among educated and semi-educated Africans there is a growing racial and national feeling, leading in some areas to political discontent which may find expression in impatience at the tutelage of missions controlled by Europeans. Indigenous beliefs are undermined not only by Chris-

tianity, but by Western institutions of government, by commercial and industrial developments and by the spread of non-Christian philosophies which have their origin in Europe. Faced with the disintegration of indigenous life, missions are called to undertake the task of building an African Church filled with a faith so contagious and so fully in touch with reality that it will meet the needs of peoples thrust suddenly into all the turmoil and conflicting currents of to-day.

In the endeavour to achieve this objective, missions at the present time are limited by the necessity of reducing expenditure when work is expanding and opportunity increasing. The result is that understaffing and overwork are general, and this may have a serious effect on the health and future usefulness of missionaries who are trying to carry on the work of several people single-handed. It also involves a considerable wastage of nervous as well as of physical energy. The situation demands careful thought and planning of the work which is possible under existing conditions. Such planning requires the co-operation of home boards, district committees and single stations. Examination may lead to the conclusion that the modern development

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of transport makes possible in some areas a greater centralization of certain types of work. To be effective, this planning has to be carried into the sphere of inter-mission relationships. Consideration must be given to the question how far work can be carried on more effectively and economically by union mission institutions. The field to be surveyed includes education, welfare work of all kinds, literature, and business administration. In some areas economy might be effected and efficiency promoted by the appointment of a missionary with business training as mission treasurer for several missions. It is probable that a survey of the kind suggested will reveal the need for improving the training of African Christian leaders with a view to the transfer to them of responsibilities now carried by Europeans. Financial depression, if it stimulates co-operative planning and encourages the development of African leadership, may prove in the end a blessing.

A further factor calling for consideration at the present time is that missions are no longer alone in the field of education and welfare work. Governments and commerical firms have entered that field, and governments are increasingly imposing higher

standards of technical efficiency. If missionary bodies fail to conform to these standards they will eventually be pushed out of this field of endeavour and so lose a strategic position for the development of an educated Christian community. If, on the other hand, they are able to maintain and develop work up to, and beyond, the standard of efficiency required, they may exercise a profound influence over the whole field of African education. To maintain the necessary standard, it is essential to recruit missionaries who combine with a steadfast missionary purpose professional competence for the work they will undertake. It is necessary for missions to review their present educational responsibilities, and to decide what obligations they will assume and what work, because they cannot undertake it effectively, they must leave to government and other agencies. They ought to have a definite policy in education.

What special preparation do missionaries need in the light of this situation? The objective of missions, as has been said, is the building of an African Christian Church. The success of the missionary in achieving this end depends on his ability to work with and through Africans.

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This he cannot do without a knowledge of their language. The study of phonetics and the structure of African languages must, therefore, have a place in the preparation for candidates, to be followed in the field by study of a particular language. It is essential that time should be set aside for such study during the first term of service. In areas where the missionary is working under a government not his own, a thorough knowledge of the language used by government officials is also indispensable.

Growing understanding of the customs of the people is essential, and anthropology must consequently have its place in missionary training. Apart from the actual knowledge acquired about institutions other than our own, such study develops powers of observation and fosters respect and interest in other civilizations. The study of the organization and motives of native society also helps the prospective missionary to distinguish between mere European conventions which may be discarded and the essential teaching of Christianity which must find expression in life.

At the present stage of development in Africa, practical ability and initiative are very important. Most missionaries have heavy administrative

responsibilities and are called upon to deal with all manner of practical problems. Knowledge of how to use modern mechanical appliances is needed in a country where mission stations often supply all their own utilities, and knowledge of the mechanism of motor-cars and engines where transport is largely by road or launch. Knowledge of first aid and of care of the body is also important. In fact, there is little practical training which will not prove useful at some point.

Africa is predominantly agricultural, and the missionary even in urban centres deals with people whose roots are in the land. The African missionary needs to be " rural-minded." Advantage should be taken in the period of training of every opportunity of understanding the life and needs of rural communities and of learning about schemes for rural reconstruction. The educational missionary will do well to get some experience in a rural, rather than in an urban school during his period of training. Knowledge of vegetable gardening and of the elements of agriculture will help the missionary not only to be aware of the needs of a rural people, but to grow his own food crops and so to live more economically by being independent of tinned foods.

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Whatever general training is given to all candidates, it is necessary that technical training for special pieces of work be given to some. This has long been conceded in the case of medical missionaries. But in the sphere of education, men missionaries in particular are often sent out without special educational training. While the standard of professional training for women educationists is often good, in the case of men a theological degree is too often considered adequate training not only for the supervision of village schools, but also for having the determining voice in educational questions involving knowledge of method. This undesirable state of affairs may explain the toleration of antiquated methods in the teaching of elementary subjects in village schools. The result is a wastage of time and energy on the part of both pupil and teacher. Study during furlough may be a means of remedying these shortcomings. Where men missionaries lack training in educational method it would seem wise to give trained women educationists more supervising work over village schools and, as a corollary, a greater voice in decisions on educational policy. In the matter of religious education many missionaries would be glad of help from a

missionary who has made a study of modern methods and is competent to interpret these in terms of the needs of African schools for both children and adults.

It is obvious that in a country predominantly agricultural some specially trained missionaries are needed to plan and direct the agricultural work of the mission. American missions seem more alive to this need than British. In some areas it would seem possible to co-operate in using an agricultural missionary as advisory officer for the missions in the area, on the analogy of the missionary educational adviser for Kenya and Uganda.

Mining and urban areas need missionaries with training in the problems of such areas who can work out a missionary policy for them. Such missionaries need to understand the problems of recruitment and training of labour, as well as the changes that are taking place in the life and outlook of the African employee.

However necessary technical qualifications may be, it is the personal life of the missionary that is all-important. How to help candidates and missionaries to achieve and maintain a strong and deep spiritual life is a responsibility not only of those

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engaged in the training of candidates, but of missionaries in the field and those who control furlough arrangements.

A central problem of missionary life is that of the relations between colleagues in the field. It is not uncommon to hear from older missionaries that young recruits are undisciplined and make the life of the station difficult, and, on the other hand, to hear from young missionaries that the domination of older colleagues kills initiative. This is at bottom a question of spiritual life. The stations characterized by an atmosphere of happiness and freedom are those where corporate worship and adequate time for individual quiet and devotion keep first loyalties first and questions of personal prestige are lost in the magnitude of the work.

Discipline of mind, body and spirit are essential to attain this end. Pressure of work, climate, physical and spiritual weariness have to be contended with, and it is difficult to take the necessary time to go apart and be still that God may speak. Such habits need fostering both at home and in the field by wise spiritual direction and help. Members of missions conducted by the Free Churches as well as Anglicans are giving thought to the question

whether some simple rule of life and periodical retreats may be made a means of helping missionaries to live together in serenity and freedom. One mission in India has adopted the rule of retiring in silence after the evening service. In the opinion of a member of the mission, this simple regulation is of the first importance in preventing fruitless gossip about people and the events of the day, and in ensuring the necessary quiet and rest which makes possible serene living in strenuous days. It would be a help to collect further information about experiments in corporate living that have been tried in the mission field.

The missionary needs the enthusiasm of the explorer for some particular piece of research which he follows in his spare time. This may be language, art, music, folklore, some aspect of custom or some other line. A missionary without a hobby will usually be without a means not only of mental but of spiritual refreshment. He may be broken by work or break colleagues by the boredom of his presence. The missionary with a hobby has resources in himself.

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independence and self-reliance. Possibly women are more in danger here than men. The practice of some missions of testing their candidates in difficult pieces of work at home where they are thrown on their own resources is worthy of attention. This can be combined with the necessary training in living with colleagues and the give and take of community life. The period of training ought not to shield the candidate from testing his belief by knowledge of points of view other than his own. To be plunged into work abroad, and there to meet for the first time not only the questionings of Africans but the variety of beliefs entertained by different classes of Europeans, may transfer to the mission field a period of questioning and doubt which should have been passed through at home.

It is essential that missionaries should be able to work with African colleagues, and should realize their need of learning from them as well as teaching them. The African is sensitive to atmosphere, and no amount of eloquent preaching will compensate for a lack of friendship and understanding on the part of the missionary. Nothing is more important in the training of missionaries than help to appreciate and acquire this attitude.

It is easy to enumerate qualities missionaries should possess, but more difficult to create the conditions in which these qualities are most likely to develop.

The question of distribution of missionaries in the field is a difficult one, as is also that of moving missionaries from one station to another where incompatibility of temperament or work make this desirable. Things have to be very bad before questions of personal incompatibility are brought up on a district committee and a request for transfer made. Ways and means are needed by which discretionary powers may be vested in wise people on the field for dealing with such situations before the crisis is reached which may seriously injure the work of the station.

The conditions of the work of single women who are not members of a religious community need special consideration. There is often a wastage due to conditions which might be rectified. When one hears of the breakdown of one woman after another in the same post, one begins to look for the cause in the circumstances of the work. Some American missions make as large a use as possible of the wives of missionaries in preference to appointing single

independence and self-reliance. Possibly women are more in danger here than men. The practice of some missions of testing their candidates in difficult pieces of work at home where they are thrown on their own resources is worthy of attention. This can be combined with the necessary training in living with colleagues and the give and take of community life. The period of training ought not to shield the candidate from testing his belief by knowledge of points of view other than his own. To be plunged into work abroad, and there to meet for the first time not only the questionings of Africans but the variety of beliefs entertained by different classes of Europeans, may transfer to the mission field a period of questioning and doubt which should have been passed through at home.

It is essential that missionaries should be able to work with African colleagues, and should realize their need of learning from them as well as teaching them. The African is sensitive to atmosphere, and no amount of eloquent preaching will compensate for a lack of friendship and understanding on the part of the missionary. Nothing is more important in the training of missionaries than help to appreciate and acquire this attitude.

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women because they think the strain on the single woman is too great. The following points need consideration: whether regulations that single women shall never live alone are not sometimes too rigidly applied; whether overcrowded living-quarters resulting in lack of privacy are a cause of strain; whether inadequate provision for recreation and for outside interests, and for meeting other Europeans make relaxation difficult; whether single women have adequate means of transport as compared with other missionaries. Women often sit on fewer district committees than men and sometimes are not allowed to travel in the district because a single woman may not travel alone. They, therefore, have less variety and change of scene than many of the men missionaries. On the whole, American missions seem to give single women more scope both on mission councils and in district work. This appears to be producing good results in both health and the quality of work done. In many areas in Africa it is possible to-day for women missionaries to travel in their districts without another European. In some missions women are going out to supervise schools, and to do medical and evangelistic work. It is possible that restric-

tions on the work of single women which were necessary in the past should be revised in the light of new conditions. On the other hand, some young recruits have suffered severely for lack of advice and help from experienced missionaries. The strain for single women seems to point both to the necessity of very careful medical examination of candidates from the point of view of nerves and possible neurosis, and to the improvement of the conditions under which they work.

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V

THE NEAR EAST

A WOMAN MISSIONARY

REFERENCE may be made in these notes to failures rather than to the general high standard of happy, unselfish living amongst missionaries, just because our object is to eliminate those failures.

The greatest test in the usually overcrowded missionary life will be the test of ability to keep and use time for quiet receptive prayer, so desperately hard when thoughts, works and anxieties come crowding in upon the mind. Do the missionary training colleges help in this matter? Are students trained to be able to "switch off" in the middle of a busy day and to keep a quiet hour in chapel, apart from devotional meetings and services? From experience of devotions at missionary gatherings, it would seem that most of us were not trained to use silence, and are uncomfortable if asked to be still

for more than a few minutes in the presence of God. Missionary prayer meetings are often as great a rush as too much of missionary living. We bombard the throne of grace with a rapid fire of petitions. When most missionary breakdowns are from nervous strain, it would seem that we should be taught that art of being still with God that gives the Quaker community its poise and sanity. Would it not be possible to use a novice-mistress or senior sister from one of the religious orders to give instruction in methods of prayer, or one of the small group of clergy who have become specialists in directing private retreats? Novices have to be trained in fruitful, disciplined use of silent prayer hours. It is just this training and the discipline of keeping hours alone that might enrich and calm the missionary life. Let me make a plea that, specialists being few, we shall, in seeking for this training, go where they are to be found, not being limited to the section of Christ's Church with which our particular mission is associated.

Missionaries who have come out in the last half-dozen years seem to have lost the art of praying simple petitions aloud at a "prayer meeting." They seem more at home with biddings and silent prayer

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or simple litanies. Beautiful as these are, it is to be hoped that their use will not destroy the power of leading a group of people in a simple extempore prayer. This is often asked of one in visiting the houses of Eastern friends.

Judging by the recruits with whom it has been my privilege to work, the missionary's attitude to the Church has been very little guided during the period of training. Both educational and medical workers (perhaps the latter especially) are tempted to look on their institution as a work *per se*, or only in relation to other educational or health service. What one would wish stressed in training, especially with young professional people, is that the age-long society, the Body of Christ, is what the institution has to build or serve. There are cases in which indigenous hospital or school workers are so absorbed by their leaders in the invaluable work of their institution, that their normal church life has to take a very secondary place. There are cases, too, when medical or other workers so absorb the religious training of their staff, that the pastor of the church is felt to be a sort of extra. Mission compound mentality, even where the compound is doing first-class work, can sap the vitality of the

native church, through forgetfulness that all our work is for the building of the Church, and none is done well which leaves the local branch of the Church as negligible or secondary.

Training, then, should stress loyalty to native church leaders, even when they seem dull or undependable. In places where English services are available, the recruit will not let this privilege keep him away from the vernacular service, for he is in the country to build up the life of the vernacular church. His power to help will be partly determined by the extent to which he is identified with its life and worship.

This matter of self-discipline in Church affairs and of subordination to the needs and life of the Church and to her leaders, is one that must be faced during training. The first year abroad is hard enough without the recruit having to fight his natural inclination to think that professional affairs come first. That battle should be already won. It has been suggested that training colleges which deal with candidates who are professional people should stress the danger common to all engaged in good works, of caring more for the work than for the people connected with it.

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It would seem that in much missionary training the teaching of Church history is scanty and unrewarding. For anyone who is to work in the Near East no study is more vital, since the Near East will ultimately be Christianized by members of ancient churches with whom we fraternize all the time. Their children are in mission schools. Their present life and worship are bound up with a long past, and no one can serve and help them well who has not some notion of that past. In the same way the young churches, with their rapid movement and constant experimentation, need friends who know something of the history of the liturgical, the evangelistic, the doctrinal life of the past. After two thousand years of Christianity we should not leave young churches to feel their way as though there were no Christian past with its guidance from the Spirit of Truth. Can we not have new missionaries who have been taught their Church history as a living thing?

A preliminary course of phonetics seems fairly common now. It should be regarded as essential. To come to the field with an ear trained to hear the sounds of speech is an immense saving of time. But there is another desideratum that might not be

thought of. Many modern schools on both sides of the Atlantic seem to have given little or no training in formal grammar. It may be possible to speak one's own language correctly and nervously without such knowledge, but for purposes of comparison and in order to have a framework to hold the knowledge of a new language, one must know the ordinary grammatical terms. One may expect to startle a class by announcing that in Arabic the verb "to be" is followed by the accusative case, and find nothing but blank looks, because missionaries have been sent abroad not knowing what is meant by the accusative case. I suggest that an English grammar paper be set to candidates entering a training college (unless they have a type of degree that ensures such knowledge), and that those who seem hazy as to the meaning of common grammatical terms should be given some small English grammar to master, as preparation for the foreign language work before them.

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own peculiar hardnesses, demand that certain qualities should be developed to an heroic degree.

No love that is merely a general affectionate and benevolent kindliness will stand the strain here. We need a love that can live on when every love-inspired act is regarded with suspicion and the purest outgoing of affection will be called a cunning device of proselytism. We need a humility of no common order to oppose to the hauteur of Islam, and this is one of the serious difficulties of British missionaries bred to the sense that they are a ruling race in the East. We need an infinite patience when the touch of Christ on Moslem lives seems frail, lonely, precarious, defenceless, like the tiny mauve crocuses that thrust their frailty through the hard clods of a Palestine hillside months before the coming of the rains. We need a peculiarly dogged kind of faith, "the evidence of things not seen," believing while still the land is ironbound and dusty, that the coming of the rains is sure, and therefore content to spill out life apparently unrewarded.

In view of all this, we should ask those in charge of students allotted to the Moslem world to be very frank with them about entering upon a life in which

they must face the impossible year after year, and in which the temptation to seek relief from hardness will come under various disguises, whether by content with side issues since the main issue is hard and painful, or by a dull acceptance that the impossible *is* impossible, an avoidance of the pain attending a life pledged to declare it possible.

As for the special study of Islamics, perhaps a word must be said. The training college will probably not be able to do much specialist work from the fact that in many cases a student's destination is not settled until his course is finished. But training colleges may be able to secure a change of *attitude* in regard to such studies. We still have recruits who are completely casual in their study of Islam, and avoid Islamics lectures at language schools unless they are " required " by their mission or " credits " can be gained for them.

This attitude is in part the fault of missions that give recruits too much to do in their language-study period (and that again is the fault sometimes of serious under-staffing). But there is also an observable indifference in many recruits. It comes, I think, sometimes from a lack of imagination and sometimes from incomplete surrender. If the

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recruit had a full imaginative realization of what it meant for him, an innovator from the West, to stand for Christ among people with deeply marked ways of thought and religious attitudes and venerated systems, he would surely be ready to expend himself in studies that give him the background of his people's thinking and living. Again, the recruit sometimes comes abroad after his training with the impatient sense that at last he will get away from theory into "real" work. Language he must have; but while he is ready to tear himself to pieces for Christ's sake in what seems to him practical work, he has not the self-surrender that will send him patiently back to study of which he does not see an immediate result.

Is it out of place to suggest that in every case destinations of missionary students should be decided at least a term before they leave their training colleges, and that during this term those destined for Moslem lands should *not* be given a hurried run through Islamics, but a few explicitly introductory lectures, guides to this new study, revealing to them its scope, outlining a library to take to the field and some possible lines for field study, and developing a sense of the importance of

the understanding heart, so that recruits may welcome opportunities for lectures on the field, instead of running away from them into "practical work"?

In the Near East, where so great a gulf is fixed between Islam and other faiths, wide human interests are most desirable for the purpose of bridge-building to other human hearts. Also for the enriching of the Christian community life and for sanity and balance, everyone should have a hobby or two. It matters very little what it is so long as there is some human interest which he can share with others, and to which he can turn when overstrained for a complete change of thought. Those happy people who are at all musical should be encouraged to have some instrument, if it is only a penny whistle or a mandolin, as Near Eastern people are very sociable and will gather in a group round a simple instrument and sing happily by the hour.

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known a young missionary complain that the table talk was not so interesting as that at her training college, where high themes were discussed at meals. We wished we could suggest to the training college that people engaged in intense and exhausting work should not discuss it at meals, and the art of making rich, amusing chat about the weather and the crops, the newspapers, the fashions, and tiny incidents of the day, is one that is invaluable both in the missionary household and among Eastern friends. Many students need real training in the art, or perhaps real conviction that it is worth cultivating for the sake of others.

Most missionary failures are due to nervous strain. How far are the societies considering this in their medical examinations? I should like to suggest in the case of women that the head of the training college should be consulted by the health authorities as to how the student is wearing nervously, what type of difficulty worries her and so forth—in some societies, apparently, the medical department takes no advice from those in daily charge of the students —and that a woman doctor should see women candidates (and missionaries at the end of their first term) in addition to the male examination now in

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VI

THE CHRISTIAN APPROACH TO THE JEWS

CONRAD HOFFMAN

If a Jewish missionary society were to state in general terms its requirements for a missionary candidate, it would probably set them forth in some such form as the following:

> A Christian man, young, and certainly (except in the rarest cases) not over forty-five years of age, who has had a profound religious experience and possesses unshakable conviction that in Jesus Christ are values essential for all men and necessary of application if a Christian world community is to result. He must be able to share this conviction intellectually and experimentally with others.
>
> He should be a family man—that is, with wife and children. He should be a college man with

a theological training including, if possible, some training in rabbinics. Scholarship is important, as well as a knowledge of Hebrew and Yiddish.

He should possess writing ability and be a good speaker able to hold audiences ranging from street corner meetings to formal gatherings of Church dignitaries, and from anti-religious atheists and communists to conservative and orthodox Church leaders and Christian laymen. He should be unafraid to do hard manual labour as well as be able to assume administrative responsibility. In both fields he must be able to do team work, and to take as well as to give orders.

He must be of a buoyant nature, not easily discouraged and not afraid to be unpopular. He must be patient, sympathetic, irenic, and able to make friends. He should be flexible and adaptable, resourceful and versatile.

In addition there would be special requirements dependent on the field for which the candidate is desired. Thus in certain fields a woman rather than a man, or a single man rather than a family man, would be preferred. Again, if he is to be sent abroad, the candidate should have knowledge

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of the language and people of the land which is to serve as his field of activity. Furthermore, in the case of educational work, the candidate should have pedagogical training and experience, or in case of medical activity, medical training and experience.

Whether the worker should be a Hebrew Christian or a Gentile Christian is of less consequence than the personality of the worker.

All of this represents very high standards and requirements rarely to be found combined in one individual, but the more nearly the candidate and prospective missionary approximates to these, the better. The Christian approach to the Jews demands the very highest calibre of individual to be found.

The high qualifications set for the Jewish missionary candidate are conditioned by the following facts.

Because of the wide dissemination of the Jew throughout the world, the Jewish missionary enterprise embraces work both at home and abroad. The Jews are not in a land of their own more or less geographically segregated, as, for example, is the case with the Chinese or the

Indians. Moreover, the Jew lives predominantly among Christian peoples. The un-Christian attitudes and actions of their Christian neighbours render the Jews sceptical of the worth of the Christian faith as a way of life. The Jewish missionary must help to Christianize Christendom if he would win the Jews to Christ. This will involve, among other things, an active campaign against anti-Semitism in whatever form it manifests itself.

The range in attitude, background and mentality of Jews is perhaps greater than that of any other people: from extreme orthodoxy to extreme anti-religious atheism; from the medieval Torah-Talmud Jew to the modern neo-pagan Jew; from the East European Ghetto Jew to the Western partially assimilated Jew; from the miserably poor and starving Polish Jew to the affluent and luxury-loving Jew of Great Britain and America; from the ignorant Yemenite Jew to the Jewish university students of the West—such is the range in the type and character of world Jewry. And with all of these the Jewish missionary sooner or later must deal.

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All of this represents very high standards and requirements rarely to be found combined in one individual, but the more nearly the candidate and prospective missionary approximates to these, the better. The Christian approach to the Jews demands the very highest calibre of individual to be found.

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Because of the wide dissemination of the Jew throughout the world, the Jewish missionary enterprise embraces work both at home and abroad. The Jews are not in a land of their own more or less geographically segregated, as, for example, is the case with the Chinese or the

Indians. Moreover, the Jew lives predominantly among Christian peoples. The un-Christian attitudes and actions of their Christian neighbours render the Jews sceptical of the worth of the Christian faith as a way of life. The Jewish missionary must help to Christianize Christendom if he would win the Jews to Christ. This will involve, among other things, an active campaign against anti-Semitism in whatever form it manifests itself.

The range in attitude, background and mentality of Jews is perhaps greater than that of any other people: from extreme orthodoxy to extreme anti-religious atheism; from the medieval Torah-Talmud Jew to the modern neo-pagan Jew; from the East European Ghetto Jew to the Western partially assimilated Jew; from the miserably poor and starving Polish Jew to the affluent and luxury-loving Jew of Great Britain and America; from the ignorant Yemenite Jew to the Jewish university students of the West—such is the range in the type and character of world Jewry. And with all of these the Jewish missionary sooner or later must deal.

It must be remembered, too, that the back-

ground and traditions of Jewry centre very largely in their religious history and experience. They are, or were, "a people of priests." They possess an overpowering belief that they are a special people, chosen of God, and with a special mission to fulfil in humanity. Theirs is the Old Testament of our Bible. We, on the other hand, owe practically all we possess in our Christian faith to the Jews. How very essential, therefore, that the candidate for Jewish missionary work should have adequate Biblical and theological training, full understanding of Christian doctrine and dogma, and ability to discuss such questions as Christian theology about Jesus, or the trinitarian versus the unitarian concepts of Christianity, with the spiritual leaders of Jewry with whom he is sure to come in contact. He must, in a sense, be dogmatic in fundamentals, yet tolerant in non-essentials. To do this requires both wisdom and tact, sympathy and appreciation, and in addition, sincere love for Jewry. This love, however, must not be degraded into mere sentimental approval of everything Jewish; it must be courageous and able to point out the weaknesses and faults in Jewry as well as to praise

all the fine and excellent qualities which exist there.

As to methods of approach, these will vary, dependent upon the field and local circumstances. Increasingly, however, more attention must be given to the inclusive approach, rather than to the exclusive approach by singling out the Jew for special ministrations. Certainly in Western lands such as Great Britain, Canada and the U.S.A., the parochial approach to the Jews merits far more study and consideration than it has hitherto received. The epoch of the special mission to the Jew must expand and increasingly embrace the parochial approach, if an adequate missionary approach to world Jewry is to be made. Simultaneously, this expansion must extend to Jewish fields of influence and groups hitherto largely overlooked; such are the Jewish university students, the influential modernist Jews and the spiritual leaders of Judaism. To achieve this means that the Jewish missionary must endeavour to win corporate Church responsibility for the Jewish missionary enterprise by inclusion of the latter in the missionary programme of the churches.

The wide dissemination of Jewry and its concentration in the larger cities of the world render it

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The wide dissemination of Jewry and its concentration in the larger cities of the world render it

impossible to occupy at all adequately the vast and far-flung field of Jewry with such specially trained and qualified full-time workers as we have been considering. The full-time worker must be supplemented by other forces which the Jewish missionary enterprise must enlist. These forces are represented by the clergymen of local churches, and particularly such as are in charge of churches in Jewish neighbourhoods. So far as possible, all such clergymen should have some special training and experience in the problems of Jewry and Judaism. Such training is essential (*a*) if they are to include the Jews residing in their parishes in their ministry, and (*b*) if they are to educate their parishioners to an intelligent understanding and sympathetic appreciation of their Jewish neighbours.

Thus the Jewish missionary enterprise requires two types of workers: the full-time missionary whose qualifications have been set forth, and to supplement him, the local clergyman with special training so as to enable him intelligently and effectively to include the Jews residing in his parish, in his ministry.

How shall we secure such trained leadership? Candidates for full-time service must be recruited

and then given training which should embrace the following:

1. Special courses in theological colleges which aim to equip the candidates for Jewish missionary work.
2. Opportunities for practical work in churches having contacts with Jews or in connection with Jewish missionary societies.
3. Some special training in rabbinics, which in some cases may possibly be obtained in a Jewish theological college.
4. If possible, a year's travel and study in the great Jewish centres of Eastern Europe and a visit to Palestine.

For clergymen of churches in Jewish neighbourhoods it would seem wise to provide occasional special institutes or summer schools which would give a practical course on ways and means of approaching and including the Jews in a church neighbourhood in the ministrations of the Church. These institutes should be so planned as to include representative laymen of the churches concerned as well as the clergymen. If, in addition to these special courses, all theological colleges could include a series of lectures on Judaism for all the students, a great

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advance in the cause of the Christian approach to the Jews would result.

In conclusion, it needs to be fully comprehended that perhaps no other people present so great a challenge to Christendom as do the Jews. Approximately thirteen million of the sixteen million Jews in the world live in so-called Christian lands. There are fifteen cities in the world each with a hundred thousand or more Jews. What is the effect of the impact of Christianity on these Jews? Does it attract them to or repel them from the Christ whom Christendom professes? In a sense this strikes at the root of the mission of Christendom. A Jewish professor in Cairo, in discussing the claims of Christ, recently declared that whereas he recognized the greatness of Christ and the beauty of His ethical teachings, and was, moreover, persuaded of their truth, he could not accept them, because to do so sincerely would mean a way of life which would result in speedy extinction of his life and that of his family; for he felt it impossible to live such a life in our present unethical society, and survive. One wonders whether he is right. Is it actually impossible to live out the ethical code of Jesus in our present unethical civilization and survive? If so,

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why, then, urge a Jew, or any other non-Christian, to become a follower of Christ? The Christian approach to the Jew, therefore, involves the Christianizing of Christendom as well as direct work with the Jews, and the Jewish missionary must therefore be able to evangelize the Christian as well as to " missionize " the Jew.

VII

ON THE USE OF FURLOUGHS

W. P. YOUNG

MISSIONARY societies differ in their attitude towards furlough. Some, chiefly Roman Catholic, do not allow for furlough at all, or possibly once in a lifetime of service. Other societies recognize furlough, but grant it only if the exigencies of the service permit or necessitate, that is, if staff is sufficient or for reasons of health. Still other societies again recognize furlough as a necessary part of the missionary's service and make allowance for it regularly over a period of years. It is this recognized and regular furlough that I have in mind as I write.

What, then, is the purpose of furlough? I think it may be assumed that several reasons go to its recognition. (1) To counteract the effect of climate and to keep up the efficiency of the worker. (2) To

widest sense of the word. It is the question of recreation in this wide sense which I wish to try and discuss a little.

When the missionary arrives home, the normal procedure, I think, is that he reports to the headquarters of the society. He is told to see a doctor, and if the medical examination is satisfactory, he is then allowed probably two months' rest. At the end of that time he receives instructions from headquarters to go on " deputation work," and he begins to be sent here, there and everywhere. This continues for the greater part of his time on furlough, but he is allowed a month or six weeks before sailing to rest and make the necessary preparations.

What follows must not be understood as criticism of this plan, but as suggestion for modification and improvement, especially in the case of the first furlough. For the first furlough seems to me to be a most strategically important period in the training and equipment of the missionary. The average missionary comes back from the first term with a host of impressions which in the busyness of life

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What, then, is the purpose of furlough? I think it may be assumed that several reasons go to its recognition. (1) To counteract the effect of climate and to keep up the efficiency of the worker. (2) To

enable the worker to maintain his family and other ties. (3) To bring inspiration through information to the home supporters. (4) For recreation in the widest sense of the word. It is the question of recreation in this wide sense which I wish to try and discuss a little.

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What follows must not be understood as criticism of this plan, but as suggestion for modification and improvement, especially in the case of the first furlough. For the first furlough seems to me to be a most strategically important period in the training and equipment of the missionary. The average missionary comes back from the first term with a host of impressions which in the busyness of life

he or she has not been able to sort out. The first furlough is the opportunity for rethinking. The young missionary goes out usually with a rather vague and sometimes rather highly coloured idea of what he is going to do. He is also rather uncertain of his facts. What I mean by that is that he has not had to apply what he knows of Christ to an alien way of life, and so his first contacts with the country and the people to whom he goes often bring bewilderment, the sense of inadequacy, and the need for readjustment. Nor do I think that this can be in any complete way provided against by preliminary training, though a certain amount could be done (and is not often done). Rather, I think, it is important that the first term should be short—not more than three years—and that it should be realized that the first furlough is of unique importance in a missionary's training.

The need for readjustment divides itself into two parts—rethinking, and reknowing oneself. I would suggest, therefore, that after the customary and essential visit to the doctor, the newly returned missionary should have an appointment with a "Director of Furlough," who should be a most understanding kind of person. The whole question

of the best use of the particular individual's furlough should be fully and frankly discussed along such lines as these.

1. *Mental Readjustment.* Let us take, for example, the missionary who has had contact with a primitive people in the throes of the awakening and bewilderment caused by the revolutionary forces of the preaching of the Gospel and the inrush of Western civilization. He wants to know, in the first place, about the social and religious background of the people among whom he is to live and work. Great stress is rightly being laid now on the necessity for historical and anthropological study by all those, whether in government or missionary service, who will have to do with primitive peoples. While a certain amount of preliminary work may be done before going out, the first furlough is the strategic time. There ought to be someone such as the suggested director who could guide the missionary on furlough to the most useful reading. In some cases it would not be possible to do anything more and the missionary would be left to make his own conclusions, but in others it might be possible to put such missionaries in touch with either a group of people discussing such questions as are of vital im-

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portance, or with a person of expert knowledge who would be willing to give both time for discussion and further direction in reading. Otherwise the average young missionary tries to find out about books himself, finds it rather difficult or strikes a stodgy and rather useless book, and in the end goes back to his job feeling handicapped because he has not been able to get what he felt he needed.

Secondly, he wants to know what is happening in other parts of the same field not only in the missionary sphere, but also in the economic, political and educational worlds. The normal missionary works in a restricted field and is usually too busy—especially in these days of under-staffing—to do much more than keep pace with his own particular job. All over the country he is in there are other influences at work, most, if not all, of which have a direct or indirect effect on the people among whom he is living. The attitude and policy of government also should be studied and much more thoroughly understood by the missionary, and there is a golden opportunity for doing so on furlough. But expert direction is necessary if the time is not to be wasted or lost. Whether such study should be compulsory or not is another

question, but at least the opportunity should be offered, and that can only be done by expert and careful direction as suggested.

Thirdly, the missionary wants to know about the message and relevance of Christianity. Missionaries go out with an experience of Christ as Redeemer and Lord and a desire for the bringing of the evangel to men and women who need it. But they are not long in the country—or at least it is not long after they have learnt the language of the people—before they begin to realize that the statement of the evangel and its implications have to be related to the religious background of the people and their social life. Also, it has to be divested of much that is "foreign" to the people but implicit in the missionary's own religious and ecclesiastical upbringing. This is the most important readjustment of all, just because it affects the efficacy of his witness, whether he be cleric or layman, educationist, artisan or medical. Here again, I think, there is need for expert guidance and direction, and it is *vital*—far more vital than that the missionary should go about Sunday by Sunday, and often through the week, giving addresses and telling of his experiences (though that may lead often to his

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own instruction and inspiration through his contacts with others deeply concerned for the progress of the Kingdom). The missionary on his first furlough should rather be taking in than giving out. Especially is this important in relation to the difficult question of divesting himself of the "foreign" accretions to the message through which we all tend to become hidebound as time goes on.

Again, the missionary requires specialized additional training for his or her specific job. Once a missionary has been out and seen what his job involves and what its possibilities are, he often feels the need for some special training. This is important and once again the first furlough is the strategic time, but it is rather a question of allotting time and arranging ways and means. All this, however, would naturally come within the province of the hypothetical "Director of Furloughs."

2. *Spiritual Readjustment.* This is the delicate question of the missionary's own spiritual life and discipline. To most, if not all, the change to a foreign country and new ways of life means a considerable upheaval, and most, if not all, missionaries are overworked. It is not nearly so easy as one would imagine it to be to keep control of one's own

spiritual life, and there is what is to many a new problem—that of fellowship with a very small group, or alternatively loneliness. Most of us are apt to think that the numerous services we have to attend or conduct, and in some cases the devotional meetings of staff where there is a larger group, take the place of the cultivation of one's own inner life. And most of us are very busy. Many come home feeling—and truly—that a course of spiritual discipline is what they most need, and it is just that which, at least in Scotland, is very hard to come by. It would, of course, be exceedingly difficult to "organize." We are all very different and few of us are willing to make such intimate confession of our need as would be necessary for any effective spiritual direction. Yet it *is* vital, far more vital than any rethinking or any other variety of recreation. More and more it is being realized that the effective missionary, even in these difficult and complex days, is he or she who brings to the people a real and intimate knowledge of God only to be obtained through real and intimate fellowship with God in Jesus Christ.

To meet this need one has to envisage another very special kind of man or woman who, by his

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experience both of life and of God, could act as spiritual director to missionaries on furlough. I own that as I think of it the whole thing seems to fade to the sphere of the impossible, and yet—the need is there. No missionary, young or old, but would welcome something of the quiet of a retreat under the direction of a saint as soon after returning home as possible.

3. *Physical Readjustment.* I think a missionary needs to remind himself, or to be reminded, that physical fitness is as much his or her "reasonable service" as mental or spiritual fitness. For physical fitness is an enormous asset not only to the missionary himself for his work, but also to his colleagues and to the supporting society or Church. It may also be part of the missionary's witness to the presence and power of God. A missionary who goes back to another term unfit or not so fit as he might have been is definitely handicapping his own work and almost certainly that of his colleagues, who have to bear the strain on fellowship and may have to take on extra work. Much of the pettiness of spirit that sometimes disfigures missionary life and spoils its fellowship has its root in simple physical causes which might have been avoided or

triumphantly overcome if it had been realized that physical fitness is our duty so far as possible just as much as any other fitness. And the society or Church that so overworks its missionaries when at home that they return to the field exhausted is doing desperate disservice to the progress of the Kingdom of God.

So the society—or on my hypothesis the director of furloughs—should see to it that physical recreation is not neglected. It may often be not only a question of fresh air and exercise; it may mean the stimulating and widening of interests or the creation and development of ideas. Missionary life is apt by its very conditions to be restricted in outlook; we all tend to talk "shop" and become immersed in our job, which is in fact fascinating, and it is exceedingly good for us to be jogged out of the ruts. It should be one of the aims of the society to recreate the missionary after a term of service to as nearly as possible full physical fitness and value. This again will be done in different ways, for in the matter of physical equipment we differ very widely, but it could be done or attempted for each by such an understanding and experienced director as I have hypothecated.

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Is it impossible? I suppose with the variety of human personality and service conditions it is. Yet my plea would still be, let us all, and especially home committees and boards, think rather carefully about the use of furlough. It means a great deal to the missionary and to the work of the Kingdom.

VIII

CORPORATE LIVING IN RELATION TO THE MISSIONARY WITNESS[1]

FLORENCE MACKENZIE

To admit the complexity of the world's life to-day is a commonplace, in which missionary life and work are also involved. Even at the time of the World Missionary Conference 1910, we could speak of "unevangelized lands," and classify Christian and non-Christian countries more or less geographically. Nowadays we seem to see things differently. We recognize that paganism has its hold in our own country. In so-called non-Christian lands, Christian standards are seen influencing life and thought; while alongside, in these same communities, there is criticism of the Christian and his Faith. Religion

[1] Reprinted from the *International Review of Missions*, October 1934.

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CORPORATE LIVING IN RELATION TO THE MISSIONARY WITNESS[1]

FLORENCE MACKENZIE

To admit the complexity of the world's life to-day is a commonplace, in which missionary life and work are also involved. Even at the time of the World Missionary Conference 1910, we could speak of "unevangelized lands," and classify Christian and non-Christian countries more or less geographically. Nowadays we seem to see things differently. We recognize that paganism has its hold in our own country. In so-called non-Christian lands, Christian standards are seen influencing life and thought; while alongside, in these same communities, there is criticism of the Christian and his Faith. Religion

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in some countries is breaking up into national forms, some of which are definitely anti-Christian, and others again are Christian, but with a bias which has a distorting effect. Religious people, followers of Christ, are found separating themselves from the life of the organized churches; while within the life of these churches are many whose Christian influence is unfelt, and whose missionary vision is non-existent. In fact, in spite of much wonderful progress in the spread of the Gospel, this would seem to be a time when to an open-minded, sincere judgment it appears true that Christian missionary witness, in its world-wide sense, faces grave and difficult issues, and is challenged almost to the point of defeat.

We have learned many lessons since Edinburgh 1910. In countless ways it has been realized that only the best in missionary organization and method and equipment are worthy to be offered, in the name of Christ, to those who do not acknowledge Him. At the same time these things, in themselves, are empty and useless exhibited apart from a quality of life of which they are the expression. Christianity has the fact of the Incarnation at its heart, and spreads from one life to another. It may be, there-

fore, that in the region of personal relationships, we can discover something of the cause of the weakness and insignificance of much Christian missionary witness to-day, at home and abroad.

For long now in the Christian Church and the Christian mission we have tended to view quality of life in an individual sense. We have thought of men and women, in isolation from the life of the community, as endowed each with their own peculiar gifts and powers. It has been usual, of course, for these individuals to co-operate at times for convenience or on grounds of preference. In it all, however, they have been estimated and have estimated themselves as individuals, and been judged by their individual successes and failures.[1] In this atmosphere of individualism, there have become possible at its worst those painful situations which have been known in missionary life, and the life of the Church at home, when workers ignore their colleagues, or even actively oppose their efforts; or when the foreign mission stands over against a local Christian

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community in a conscious attitude of ruler to ruled, sometimes faintly disguised as that of parent to child. In lesser degrees of intensity, too, before these final stages have been reached, have emerged many difficulties in personal relationships, such as want of frankness, sense of inferiority, irritation, hurt pride, impatience, masterfulness, undue stress of busyness, and all the problems arising out of such things which make difficult, if not impossible, the fellowship in which alone Christian faith is not denied.

In the attempt to discover ways in which the principles of corporate living were being formulated and consciously put to the test, modern missionary experiment, as recorded, did not seem to offer much notable material; while the accounts of some modern exploration, on the other hand, were full of suggestion. In what follows an attempt will be made to illustrate this. The books drawn upon for quotation are *George Leigh Mallory*, by David Pye; *First Over Everest, 1933; The Land That God Gave Cain,* by J. M. Scott; and Masefield's novel, *Bird of Dawning*. The list could be extended with advantage.[1]

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relationships is frankly recognized—cf. Scott: "It is a rather frightening thing going off to spend a year with a man one does not know." The recognition of a problem often brings the process of its solution into sight. The Christian missionary enterprise, however, has at times felt it unworthy of a Christian profession to acknowledge a difficulty of this kind; or has tried to avoid it by allocating workers as far as possible to sharply divided spheres of service.

In exploration, it would seem that a beginning of meeting this problem of personal relationships is made by uniting all who are to take part in the expedition, at an early stage, in intensive study of the objective, and all the preparations needed for its attainment. In Scott's book there is described the continual talk of plans whenever he and H. G. Watkins met. In *First Over Everest* we read: "The team spirit was highly developed; it was inspiring to note the unison and harmony in which all worked, how difficulties were moulded into gains, how prejudices were turned to good account." We see, in fact, the whole conception of the objective built up through the united efforts of all those who were to take part in the attempt to reach it.

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The work done at these preliminary stages was detailed and hard; but as one member after another joined the exploring group, they were welcomed, not only for their skill, but for themselves. In preparation, the imagination of each was taxed to the utmost that full advantage might be taken of every opportunity for progress; and possible disasters were visualized beforehand, so that should they occur, they might be prevented from becoming devastating. Thus we see success and difficulty faced from the first together. Throughout runs a deep sense of responsibility for all concerned in the task. In *First Over Everest* this is expressed in a note added to the description of the great experience of flying through the blizzard ice plume which rages across the top of the mountain: "We realized that our passage through it had been the great adventure of our flight. Still it was not our business to have adventures, for adventures are eschewed by all well-organized expeditions." Mallory's ascents of Everest, too, are described as again and again putting responsibility for the safety of the whole group above any possible individual attainment at the cost of others.[1]

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Mallory is described in his Cambridge days, before he entered upon his life-work, in these words: "He often expressed amazement at the lack of care with which people in general conducted their relationships compared with their painstaking industry say over money-making." Scott says also of Watkins,

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Modern exploration throws some interesting sidelights on the subject of authority and discipline. Discipline in the sense of blind obedience to authority has no place in the modern picture. The older expeditions are contrasted with later ones in this sense. In the older expeditions especially where the object was trade and money-making rather than scientific research, naturally many uneducated men formed the crews of ships, etc., and iron discipline was the method whereby trouble was avoided. Any means were justified in subordinating mutinous members of a ship's company or travelling party. Masefield's *Bird of Dawning* in a phrase suggests the rational side even of this stern old type of discipline. In an open boat after shipwreck an old sailor is thus described: "Kemble, a tower of strength, whose experience had made him a believer in authority under all conditions." There we get the suggestion of the stabilizing power of discipline and authority, related to a purpose. In modern exploration we find

this rational discipline used to the full for the sake of the end to be attained by all. This forms an interesting contrast to the frequent petty insubordination found in missionary life, which seems due to an individualistic outlook.

Scott, further, in *The Land That God Gave Cain*, discusses in some detail the important point of relationships amongst people of different social backgrounds and degrees of education, who are thrown together in a common cause. "When living with men of different upbringing and different traditions one frequently comes across canons which may seem absurd to an impartial observer. If an educated man argues the point he will probably win, especially if he is the boss; but thenceforth he has lost respect in the eyes of the other man and mutual confidence has disappeared. Once a definite command has been given, at any rate in a matter of principle, an expedition loses its amateur status and becomes a parade." This attitude of regard for the other man as forming an essential aspect of the corporate working of the expedition went very far. In this connection the picture given of the relations of Scott and Watkins with Robert Michelin, their trapper guide, is fundamentally important: "He was paid to travel with

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us, his upbringing was totally different, he was sensitive, and yet slow to speak his mind and cure a grievance; he was obstinate both in his reasoned convictions and his superstitions. There were incidents like the breaking of the Sabbath and the ghosties which had kept him awake in our house. These had been easily corrected, but there was also the necessity of modifying our ideas about food to meet Robert's convictions and of keeping our conversation within his range. Yet after a little we found the latter surprisingly easy. Living a strenuous life with a simple objective, one has small desire to be abstruse. . . . Every problem resolved itself into the question 'will it help the journey?' . . . For the rest we learned to trust Robert's judgment with regard to line and country, etc., knowing he was just as keen as we were, though perhaps for a different reason, to finish the work in the best way possible." See also the following: "Never again did we forget it was Sunday, for on the occasion of our *faux pas* we determined henceforward to keep our behaviour above the criticism of our guide, and to this end instituted a penalty for undrawing-room remarks."

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line in relation to people of different traditions thrown together in this way, as the above quotations suggest, but even between Watkins and Scott themselves this same watchful regard was apparent. Scott says, "One cannot deny the possibility of quarrels unless the parties concerned are ready to take the trouble to avoid them. I do not think there was ever much danger for Watkins and me in this respect. We saw eye to eye in most things, we laughed at each other too much; and since in the early stages of our acquaintance I had discovered his utter scorn for anyone who lost control of himself, I was particularly careful to guard my temper in his presence."

It is interesting to note further that modern exploration seems to suggest that asceticism is an outcome of an individualistic attitude to life. The corporate living of modern exploration is not ashamed of normality, even of comfort, which has to be secured against great odds, by the taking of much personal trouble. The power to be normal, by taking trouble against odds, is said to bring great happiness. The attitude, too, of modern exploration to risks is clearly defined. Risks were taken, when they were part of the job. They were never

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sought in bravado nor permitted for the satisfaction of some personal whim. Life was regarded as the last stake, to be kept back till all else had failed, and then to be played calmly as the rest of the game had been played.

Leigh Mallory's words, attempting to give an account of a Mont Blanc climb seen in retrospect, in terms of sensations and emotions rather than of facts, suggest the poise of a man's spirit in the midst of such adventure. "How to get the best of it all? One must conquer, achieve, get to the top; one must know the end to be convinced that one can win the end—to know there's no dream that mustn't be dared. . . ." Then, "Is this the summit, crowning the day? How cool and quiet! We're not exultant; but delighted, joyful, soberly astonished. . . . Have we vanquished an enemy? None but ourselves. Have we gained success? The word means nothing here. Have we won a kingdom? No . . . and yes. We have achieved an ultimate satisfaction . . . fulfilled a destiny. . . . To struggle and to understand—never the last without the other; such is the law. . . ."

Turning, however, to the actual conditions of missionary life, it must now be considered whether

there is a definite application to missionary needs which can be drawn from the seeming preoccupation of modern exploration with the problems of personal relationships. At the outset it might, of course, be urged that exploring parties have not always maintained those standards of corporate life which the above quotations outline. It would be very easy also to show that missionary life can provide instance after instance of harmonious fellowship in an arduous service. Such facts, however, do not really affect the issue involved. The experience of modern exploration as narrated raises a definite question in the Christian mind. From the Christian standpoint, is life conceived in terms of the community, merely something desirable in itself because of its pleasantness—a matter of preference amongst those who can make use of certain attitudes in relation to their fellows? Or is it the case, as the thinking of some modern explorers would seem to maintain, that corporate living wrought out in the midst of the simplicities and complexities of daily human contacts, provides the conditions necessary for the realization of those heightened powers of personality, through which what is otherwise impossible may be achieved? Is human fellowship,

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in fact, something intended only for the enjoyment of those who care for it, or is it an experience, integral and necessary for the discovery of the Will of God? In the case of the explorers, the success of their expedition was the great objective, but the community through whom this success might be achieved was ever continually important as the living element upon which all depended. In fact the attainment of the very objective itself became merged ultimately in a sense of discovery of further and further ranges of the meaning of human life in its many relationships. In missionary work the objective is the setting of human life in the life of God, and even more vitally there, it would seem, must concern for human relationships be central, in all that is undertaken.

If, then, it can be granted, that in the true adjustment of human relationships there are set free new and vital spiritual influences affecting every part of life, there remains still for missionary experiment the patient proving of ways and means by which that which has been seen by faith may become realized in fact. In this connection different lines of investigation suggest themselves—the difficult problem of how the appreciation of personality may be cultivated

until it becomes the basal attitude of the approach of one life to another: the devising even of lines of reorganization of missionary life, so that leadership is conceived of as creative of personality, setting free the gifts and powers of all for the good of the whole work, and loyal co-operation is practised with growing understanding of what it involves and requires. In addition there must be the discussion of practical questions related to the adjustment of work and environment, involving the fact that consideration of the actual setting of life is important and not a mere indulgence of human frailty. Missionary life concerned continually in some such fashion, both with human need and human possibility, would tend to escape the rigid barrenness of routine. The demand involved for adjustment to many changing situations would stress the sense of necessity for dependence upon God, and His power in the lives of men would thus be manifested and be made evident to the broken and confused spirit of the world to-day.

It is hoped that the line taken in this paper is not felt to be inadequate in relation to the great objective of a prevailing missionary witness. It would appear that there is a philosophy behind the fact of life in personal relationships, which if developed by com-

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"Perhaps the greatest lesson of the book is that the way of happiness lies through intelligent co-operation with others. The individual virtues possessed by each character would not have sufficed in themselves to achieve the happy result. It is our human limitations from which no one is free which make us essential to one another. To give what we can in gracious co-operation with those who can give what we cannot—this is the path by which we may best serve, not only our own age, but posterity."[1]

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